

الْبَابُ الرَّابِعُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ أَمَانًا لِلنَّاسِ فِي الدُّنْيَا

CHAPTER FOUR

THE HOLY PROPHET ﷺ IS PEACE AND  
PROTECTION FOR EVERY HUMAN SOUL  
IN THIS WORLD

**A**LLAH ﷻ HAS INFORMED US THAT HE MADE HIS CHOSEN MESSENGER ﷺ a source of peace and protection for people in the world. This is why humanity will not suffer from an all-out punishment as was faced by the previous communities. In addition, Allah made the Prophet ﷺ a source of security for his people, and a source of security for his Companions ﷺ, saving them from destruction and torment.

Because the Prophet ﷺ was a security, he did not invoke Allah against his opponents and enemies, even in the moments when he suffered from the harshest manifestations of enmity and opposition. And despite their avowed enmity toward him and his Companions ﷺ, the Prophet ﷺ never declared his disavowal of them. This is in stark contrast to what happened with the previous Prophets. The Prophet's manifestation as a source of security is but a single manifestation among the many manifestations of his immense and vast mercy.

This manifestation of the Prophet's mercy ﷺ, his being a source of security, is one of many. Because of him, people will not suffer a general, all-encompassing torment, such as mass drowning, floods and earthquakes, etc. The same cannot be said regarding the previous communities, who were wrecked, while their Prophets were in their midst.

The people of Prophet Nūḥ ﷺ suffered floods while Nūḥ ﷺ was alive in their midst. All of them were destroyed save the believers among them—and they were only a few—after Nūḥ invoked Allah against them. Allah said,

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۚ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūḥ (Noah) submitted: 'O my Lord! Do not leave even a single disbeliever living on earth. Surely, if You leave them (alive), they will keep leading your servants astray

*and will beget none but the most wicked and extremely disbelieving children.”* <sup>151</sup>

As a result of Nūh's invocation, his people were drowned in the flood. Allah said,

﴿قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١٥١﴾ فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١٥٢﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١٥٣﴾ ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ﴾

﴿(Nūh [Noah]) submitted: “O my Lord, my people have rejected me. So judge between me and them, and deliver me and the believers who are in my company.” So We delivered him and those who were (aboard) with him in the fully loaded Ark. Then thereafter We drowned all the rest.﴾ <sup>152</sup>

Allah also said,

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ﴾

﴿And indeed We sent Nūh (Noah) to his people. He lived amongst them for a millennium less fifty years. Then the Great Flood seized them whilst they were wrongdoers. Then We delivered Nūh (Noah) and those (with him) in the Ark, and made that (Ark and the incident) a sign for the people of the world.﴾ <sup>153</sup>

The Divine chastisement also afflicted the people of ‘Ād while Prophet Hūd ؑ was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷻ said,

<sup>151</sup> Qur’ān 71:26–27.

<sup>152</sup> Ibid., 26:117–120.

<sup>153</sup> Ibid., 29:14–15.



﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٥١﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنْ إِلَهِتِنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٥٢﴾ قَالَ إِنَّمَا أَلِمْكُمْ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا تَجْهَلُونَ ٥٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٥٤﴾ تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

«And, (O Beloved,) remember (Hūd) the kinship brother of the people of ‘Ād, when he warned his people (of the dire consequences of their evil deeds) in al-Aḥqāf, (the Sand-Dunes [a valley in Yemen, between Oman and Mahra]) although (a number of) Warners (i.e., Messengers) had passed before and after him, (saying:) ‘Worship no one but Allah. I fear for you the punishment of a (Terrible) Day.’ They said: ‘Have you come to us to turn us away from our gods? So bring us that (torment) you are threatening us with if you are of those who speak the truth.’ He said: ‘The knowledge (of the Hour of the torment) is with Allah alone. And I am only transmitting to you the injunctions which I have been sent with. But I can see that you are an ignorant people.’ So when they saw that (torment) advancing on their valleys like a cloud, they said: ‘This is the cloud that is going to rain upon us.’ (Nay, not that,) rather this (cloud) is that (torment) which you were restlessly seeking to hasten. (This) is the storm in which is (approaching) a grievous punishment. (That) will destroy everything by the command of its Lord. They were (destroyed) in such a way that nothing could be seen except their (ruined) houses. That

*is how We punish the evildoers.* ﴿١٥٤﴾

Allah also said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ  
مِنْ عَذَابٍ غَلِيظٍ﴾

﴿And when Our command (of torment) came to pass, (then) We saved Hūd and the believers with him because of Our mercy, and We delivered them from severe punishment.﴾<sup>154</sup>

Allah also afflicted with torment the people of Sālih ﷺ while he was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷻ said,

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ  
خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٥٥﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيرِهِمْ جَثِيمِينَ﴾

﴿Then, when Our command (of torment) came to pass, We saved Sālih and the believers with him through Our mercy and (also delivered them) from the humiliation of that day. Surely, your Lord alone is Powerful, Sovereign. And a dreadful blast overtook the wrongdoers. So morning found them (dead), lying prone in their homes.﴾<sup>155</sup>

The shrieking punishment befell the people of Shu‘ayb ﷺ while he was alive, and they were all ruined after Allah rescued those of them who believed, and they were a few. Allah ﷻ said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتْ  
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثِيمِينَ ﴿١٥٦﴾ كَانُوا لَمْ يَعْنُوا فِيهَا﴾

<sup>154</sup> Ibid., 46:21-25.

<sup>155</sup> Ibid., 11:58.

<sup>156</sup> Ibid., 11:66-67.



أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿١٥٧﴾

﴿And when Our command (of torment) came, We saved Shu'ayb and the believers with him through Our mercy, but a dreadful blast seized the wrongdoers. So they reached the morning (as dead) lying prostrate in their homes—as if they had never put up there. Listen! (The people of) Madyan are doomed as were doomed (the people of) Thamūd.﴾<sup>157</sup>

Allah also obliterated the people of Lūt ﷺ while he was alive, after having taken him out of their midst, and they were all destroyed save those who believed, and they were a few in number. Allah ﷻ said,

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٥٨﴾ إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٥٩﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٦٠﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾

﴿So We delivered him and his entire family, except for an old woman who was amongst those who stayed behind. Then We destroyed the others. And We rained on them (stones). So how devastating was that rain on the people who were stressed with horror!﴾<sup>158</sup>

Allah also said,

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿١٦١﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ﴾

﴿Then, when Our command (of chastisement) came to pass, We turned the town upside down, and We rained upon it stones and pebbles of baked clay which incessantly teemed down (layer upon layer), which were marked by your Lord. And this (torment of stones) is not far away from the wrongdoers (even now).﴾<sup>159</sup>

<sup>157</sup> Ibid., 11:94-95.

<sup>158</sup> Ibid., 26:170-173.

<sup>159</sup> Ibid., 11:82-83.

The Children of Israel were afflicted with disfigurement while Prophet Mūsā ﷺ was alive among them, and Pharaoh was drowned, after which Mūsā and his people were delivered. Allah ﷻ said,

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ  
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ  
عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتْ  
دَعْوَتُكُمْ فَأَسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَلَّوْنَا  
بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا  
أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ  
وَأَنَا مِنَ الْمُسْلِمِينَ﴾

¶And Mūsā (Moses) said: "O our Lord, surely You have provided Pharaoh and his chiefs with the means of embellishment and (abundance of) riches in the life of the world. O our Lord, (have You given them all this) in order that they turn (the people) away from Your Path (sometimes by tempting and sometimes by terrifying them)? O our Lord, destroy their riches and make their hearts (so) callous that even then they may not believe until they see the grievous torment." (Allah) said: "The prayer of you both has indeed been granted. So remain steadfast, both of you, and follow not the path of those who do not possess knowledge." And We took the Children of Israel across the sea. Pharaoh and his army chased them with rebellion, tyranny and oppression until when he (Pharaoh) was seized by drowning, he said: "I believe that there is no god to be worshipped apart from (the God) that the Children of Israel have put faith in and I am (now) of the Muslims." <sup>160</sup>

<sup>160</sup> Ibid., 10:88-90.



As for the disfigurement that the Children of Israel suffered, Allah ﷻ quoted Mūsā who declared his disavowal of his people after they refused to fight:

﴿قَالُوا يَمُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ  
فَقَتِلَ إِنَّا هَهُنَا قَاعِدُونَ ﴿١٦١﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ  
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٦٢﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً  
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾

﴿They said: "O Mūsā (Moses)! Never shall we enter this (land) so long as they are in it. So you (along with) your Lord go and fight; we are sitting right here." (Mūsā [Moses]) submitted: 'My Lord! I have no control (over anyone) except for myself and my brother (Hārūn [Aaron]). So put us apart from (these) wicked people (by Your command).' (The Lord) said: "So this (land) is forbidden to these (rebels) for forty years. (Anguished,) they will continue wandering around the earth in distraction. So grieve not, (O Mūsā [Moses]), over the (warning plight) of these disobedient and unruly people."﴾<sup>161</sup>

Allah ﷻ also said,

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خَاسِيَةً﴾

﴿And (O Jews) certainly you know well those of you who violated (the injunctions concerning) the Sabbath (Saturday). So We said to them: "Be you apes: rejected and despised."﴾<sup>162</sup>

Allah ﷻ has expanded upon the various punishments suffered by the previous nations. He said,

<sup>161</sup> Ibid., 5:24-26.

<sup>162</sup> Ibid., 2:65.



﴿فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ  
الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ  
لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

«So We seized (every one of) them for his sin. And there was (a faction) of those against whom We sent a storm of pelting stones. And of them was (also a group) whom a roaring blast seized. And (a party) of them were such whom We sank into the earth. And of them there was (yet another community) that We drowned. And Allah would never have wronged them, but they themselves wronged their own souls.»<sup>163</sup>

The other Messengers experienced similar things to what has been described here, but not the Messenger of Mercy ﷺ. He never declared his disavowal of those who harmed him or supplicated against them.

Another manifestation of this mercy that Allah ﷻ made him a source of security for people—especially the Prophet's *Umma*—is the fact that Allah took the Prophet's soul before them. The exalted Prophet ﷺ informed us that when Allah intends mercy for an *Umma*, He takes its Prophet's soul before it, that he may be a harbinger and predecessor for them in the Hereafter.

Abū Mūsā al-Ash'arī رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا  
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah ﷻ intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet and makes him a harbinger and recompense in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it,

<sup>163</sup> Ibid., 29:40.

and He cools his eyes by destruction as they had belied him and disobeyed his command.<sup>164</sup>

Reported by Muslim.

The brutality and opposition of the Quraysh against the Prophet ﷺ and his Companions ﷺ is widely documented. They attempted to bar others from the truth. They disbelieved, tortured the Prophet ﷺ and his Companions ﷺ and even killed a number of them, and disfigured others among them. Even the Prophet ﷺ was not safe from their belying and enmity. Despite all that, when the Prophet ﷺ departed from Taif—after its inhabitants struck him and shed his blessed blood—the angel in charge of the mountains asked him for permission to crush the people between the Akhshabān [the two mountains of Mecca], but he refused to have them punished on his account, and instead, prayed for their guidance. And when the Quraysh suffered famine and poverty and were afraid of their own destruction, the Prophet ﷺ prayed for them, so rain fell upon them and they were saved from a sure disaster. And when the Quraysh fought against the Prophet ﷺ and his Companions during the Battle of Uḥud, the Prophet ﷺ pardoned them and asked Allah ﷻ to forgive them. He was not pleased to see them punished for what they did.

Another proof that the Prophet ﷺ is a source of security and protection for his people is the fact that he said he would defend the Muslims against the Anti-Christ [Dajjāl], were the latter to appear during his time. So if the Dajjāl had appeared during his time, he would not have been able to lead a single member of the Prophet's *Umma* astray. If, however, the Dajjāl appears after him ﷺ, Allah is the Guardian of every Muslim.

According to Nawwās b. Sam'ān ﷺ,

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ عَدَاةٍ، فَخَفَّضَ فِيهِ وَرَقَعًا، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ، عَرَفَ ذَلِكَ فِينَا. فَقَالَ: مَا شَأْنُكُمْ؟

<sup>164</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.



قُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَالَ عِدَاءً، فَخَفَضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ. فَقَالَ: غَيْرِ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَأَمُرُّوْا حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ.

One day Allah's Messenger ﷺ mentioned the Anti-Christ (Dajjāl) and raised and lowered his voice [in mention of him] to the point where we thought that he might be lurking behind the palm orchard. When we approached the Prophet ﷺ, he sensed this from us and asked, 'What is the matter?' We replied, 'O Allah's Messenger! Earlier you mentioned the Anti-Christ and raised and lowered your voice [in mention of him], to the point where we thought he might be lurking behind the palm orchard.' The Prophet ﷺ said, 'There is nothing I fear for you more than the Anti-Christ; if he appears and I am in your midst, I will argue with him on your behalf, and if he appears and I am not in your midst, then each person must tend to himself, and Allah will take care of every Muslim after me.'<sup>165</sup>

Reported by Muslim.

Since Allah ﷻ has made His Beloved Prophet ﷺ a source of security and protection for the *Umma*, they will not suffer the torments that afflicted the bygone communities. Allah ﷻ said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

«And, (in truth, the matter is that) it is not Allah's Glory to torment them, whilst you (O Venerable Beloved) are

<sup>165</sup> Set forth by •Muslim in *al-Shahīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: "Mention of the Anti-Christ, His Qualities, and What is with Him," 4:2251 §2937.

also (present) amongst them. Nor would Allah torment them whilst they are engaged in supplicating Him for forgiveness. ﴿<sup>166</sup>

The Prophet ﷺ was a source of security and protection for his Companions ؓ. Abū Mūsā al-Ash'arī ؓ reported that Allah's Messenger ﷺ said,

النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمْنَةٌ  
لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ.

The stars are a source of security for the heavens, and when the stars wane, the heavens will bring what is promised you; I am a source of security for my Companions, and when I go, they will receive what they are promised; and my Companions are a source of security for my people, and when my Companions pass, my people will receive what they are promised. <sup>167</sup>

Related by Muslim and Aḥmad.

Finally, the Prophet ﷺ is a source of security for his community because Allah Most High shall make him pleased and will not disappoint him. Allah said,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

﴿And soon your Lord shall bestow upon you (so much) that you will be well-pleased.﴾ <sup>168</sup>

‘Abd Allāh b. ‘Amr ؓ reported that the Prophet ﷺ recited Allah's words about Ibrāhīm,

<sup>166</sup> Qur’ān 8:33.

<sup>167</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “That the Presence of the Prophet ﷺ is a Security for the Companions, and that the Presence of the Companions is a Security for the Umma,” 4:1961 §2531; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:398; •Abū Ya’lā in *al-Musnad*, 13:260 §7276.

<sup>168</sup> Qur’ān 93:5.



﴿رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>169</sup>

and Allah's words about 'Isā عليه السلام,

﴿إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>170</sup>

Then the Prophet ﷺ raised his hand and said, weeping,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah! My people, my people!

So Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ: مَا يُبْكِيكَ؟

O Jibrīl! Go to Muhammad and ask him—and your Lord knows best: 'What causes you to weep?'

So Jibrīl عليه السلام went to the Prophet ﷺ and asked him, and the Prophet ﷺ told Jibrīl what he said—and he knew better—and then Allah said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسُوءُكَ.

O Jibrīl! Go to Muhammad and say, 'I shall make you pleased concerning your people and I shall not disappoint you.'<sup>171</sup>

Reported by Muslim.

<sup>169</sup> Ibid., 14:36.

<sup>170</sup> Ibid., 5:118.

<sup>171</sup> Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "On the Prophet's Supplication for His Nation ﷺ," 1:191 §202.

#### 4.1 SUMMARY

Allah ﷻ has revealed in the Qur'ān that He has not sent His esteemed Messenger ﷺ but as mercy for all the worlds. Allah ﷻ has also described it as "a great favour on the believers that He raised amongst them (the most eminent) Messenger ﷺ from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error."<sup>172</sup> Allah ﷻ has addressed his exalted Messenger ﷺ as mercy in another verse of third *sūra*.<sup>173</sup>

The Prophet ﷺ is neither indelicate and impolite nor harsh and strict, and is kind and courteous toward the believers. Allah ﷻ made the Prophet's religion a religion of mercy, ease, moderation, clemency and temperance. The Prophet ﷺ is mercy; he is the Prophet of Mercy; he was sent as mercy; and he is full of pity and compassion. He is mercy for all the worlds and a gift from the Lord of the worlds.

The hadith literature is rich in depicting him as mercy incarnate. The final Messenger of Allah ﷻ has been sent towards the whole of mankind and no other Prophet comes close to him in mercy. He is mercy for the worlds, the Prophet of Mercy, sent as mercy, mercy gifted to the worlds, mercy for the believers, nearer to them than their own selves, and nearer to the other Prophets than they are to their respective communities.

An epitome of humility and avid for the believers' welfare, he lightens the burden upon his community. Allah ﷻ made him a source of peace and protection for humanity. His supplication continues for his people in his worldly life and after his passing. Even his being a warner is also mercy to the entire mankind. And it is a mercy of Allah ﷻ that he took the soul of His Messenger before his people to make him a harbinger and predecessor to intercede with Allah ﷻ for his people.

Allah's Last Messenger ﷺ is mercy to all the worlds. Apart from the human world, he is mercy toward the jinn. Unlike the former Prophets such as Nūḥ and Lūṭ ؑ, he did not invoke Allah ﷻ to destroy the adamant and pigheaded disbelievers who denigrated him and would

<sup>172</sup> Qur'ān 3:164.

<sup>173</sup> Ibid., 3:159.



cause him terror and torture. He did not invoke Allah's wrath upon the miscreants of Taif and the confederates during the Battle of the Trench.

The Holy Prophet ﷺ is mercy for everyone in this world. As for humanity, he is mercy for the entire mankind. He is mercy for women, infants, children, youth, the weak, the poor and the indigent. He is mercy for the widows, the destitute and the slaves. Mercy and compassion for all the Creation, he is mercy to the orphans and a shelter to all the unprotected and insecure people. Nothing falls out of the ambit of his mercy: the servants, the slaves, the old, the handicapped and the disabled, the sick, the beggars and the ignorant, even the deceased.

His mercy is so boundless as to attend to the disobedient and sinful as well. And a step ahead, he is mercy and kindness toward the hypocrites, enemies, disbelievers and idolaters alike. The Holy Prophet's mercy and kindness also encompasses the non-Muslim citizens and those under an agreement of protection.

While commanding His Prophet Nūḥ عليه السلام, Allah said: "And there will (also) be (kingdoms, classes and) species (in the future again) whom We shall provide with (mercy and the worldly favours)."<sup>174</sup> So Muhammad ﷺ the merciful is mercy to the whole of animal kingdom, classes and species, the birds, the wild life and the marine life. They are under the umbrella of his clemency and compassion.

And his infinite mercy does not end here. Even the inanimate world seeks mercy from him. The soil, the hills and mountains, stones, pebbles and sand particles all are blessed with a feeling for him. The distances would be pleated under his feet and no stone would fail to bow in prostration for him. He ﷺ was on [Mount] Ḥirā' with Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥa and al-Zubayr عليه السلام. So the mountain moved. The Prophet ﷺ said: "Be still, for there is none on you except a Prophet, a champion of the truth and a martyr!" So Allah ﷻ has not sent His esteemed Messenger ﷺ but as mercy for all the worlds: for this world, the post-demise intermediate world before resurrection and the Hereafter.

<sup>174</sup> Ibid., II:48.